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has been made possible through religion "as its invincible ally." The central power of this ethical development in the human race is conscience, which he calls "a kind of ideal will." The essay on Schleiermacher is discriminating and just. The other five, while very brief, contain much that is suggestive. The author is evidently at home in the speculative thought of both Germany and England.—A. J. RAMAKER.

Life: Its Mysteries Now and after Death. By Alexander Wright. (Edinburgh: Oliphant, Anderson & Ferrier, 1901; pp. 230; 3s. 6d., *net.*) The author of this little book, for twenty-five years minister of the United Free High Church at Musselburgh, passed away while his work was still in the printer's hands. As a memorial of a faithful minister's life-work, and an expression of his views "regarding some of the difficult problems touching our life now, and that which is to come," it will doubtless find sympathetic readers in the circle of his parishioners and friends. It would be unfair to the author to judge his book by the serious standard applied to those who are workers at first hand in the field of theology. The reader will be sufficiently informed of its character when we say that within a brief 230 pages room is found for chapters on themes as varied and difficult as "The Silence of God," "The Problem of Evil in the World," "The Providence of God," "Man and His Destiny," "Prayer and its Paradoxes," "Pain, Its Mystery and Meaning," "Death: What Is It?" "The Immortality of the Soul," "Spiritualism," "The State of the Blessed Dead," "The Intermediate State of Souls," "The Resurrection," "The Final Judgment," "The Consummation of All Things," and "The Inauguration of the Eternal Kingdom of God."—WM. ADAMS BROWN.

Die Verwandschaft der jüdisch-christlichen mit der parsischen Eschatologie. Von Ernst Böklen. (Göttingen: Vandenhoeck & Ruprecht, 1902; pp. 150; M. 4.) The subject of the book is one much discussed of late. The works of Stave (1898) and Söderblom (1901), the articles of Kohut (*ZDMG*) and Cheyne (*Exp. Times*), and the references of the latter to the subject in his *Bampton and American Lectures*, are evidences of recent interest. Söderblom stands at one extreme in denying the dependence of Judaism on Parsism; Cheyne and Kohut represent the opposite extreme. The book of Böklen is mediating. Its primary design is to collect the materials, and its array of parallels is large and instructive. It has demonstrated that, in the